



CATHOLIC CHRONICLE.

VOL. V.

MONTREAL, FRIDAY, SEPTEMBER 29, 1854.

NO. 7.

ENCYCLICAL OF OUR HOLY FATHER, THE POPE, PROCLAIMING A JUBILEE.

TO OUR VENERABLE BROTHERS THE PATRIARCHS, PRIMATE, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN GRACE AND COMMUNION WITH THE HOLY APOSTOLIC SEE.

PIUS IX., P.P.

Venerable Brethren, Health and Apostolic Benediction.—In looking with the solicitude and the sentiments of Our Apostolic charity over the whole Catholic world, we can hardly express, Venerable Brethren, with what profound sorrow we are penetrated when we see Christian and civil society troubled on all sides in a lamentable manner, tormented, and as it were borne down by the saddest calamities. You are not ignorant of it. The Christian nations are at this moment afflicted and disturbed by civil wars, by intestine feuds, by pestilential maladies, by fearful commotions, and by other overwhelming misfortunes. What is most to be deplored is, that among so many misfortunes and catastrophes to be bewailed, the children of darkness, who, in their generation are wiser than the children of light, endeavor more and more, by every kind of diabolic artifice, by machinations and conspiracies, to pursue a bitter war against the Catholic Church and its salutary doctrine; to overthrow and to ruin the authority of every legitimate power; to pervert and corrupt everywhere minds and hearts; to propagate in all places the deadly poison of *indifference* and *infidelity*; to confound all laws divine and human; to create and foster quarrels, discord, revolts and impious insurrections, stopping at no crime or no evil doing, and not shrinking from any attempt to annihilate—if it were possible—our holy religion, and even to utterly destroy all human society.

Therefore, it is, that in the midst of conjunctures so critical—recollecting that by the special mercy of God we possess the resource of prayer to obtain all the benefits of which we have need, and to assuage the evils which we dread—have not ceased to raise our eyes towards the high and holy mountain whence we expect all help will come. And we have not, in the humility of our heart, wearied in invoking and supplicating God, rich in mercy, by constant and fervent prayers, that He may deign to make war disappear from one end of the earth to the other; that, after having appeased the dissensions existing among Christian princes, He may restore to their people peace, concord and tranquillity; that He may inspire these princes themselves with an increasing zeal, more and more devoted to the defence and propagation of Catholic faith and doctrine, which are the chief sources of the happiness of nations; in fine, that He may deliver both Sovereigns and nations from all the scourges that afflict them, and that He may cause them to rejoice by bestowing on them all true prosperity; that He may give to the erring the gift of His heavenly grace to bring them back from the way of perdition to the path of truth and of justice, and to convert them sincerely to their God.—Already in our well-beloved city we have prescribed prayers to implore the Divine mercy; nevertheless, according to the example of our illustrious predecessor, we have also resolved to have recourse to your prayers and to those of the Church.

It is for that purpose, Venerable Brethren, that we address to you these letters, to earnestly demand of your eminent and approved piety, that you use all possible zeal and care to exhort the faithful confided to your charge, through the motives already expressed, to put off, by a sincere penitence the burden of their transgressions, and to endeavor, by supplications, by fastings, by alms, and by other works of piety, to appease the wrath of God, whom the crimes of men have incensed.

Explain to the faithful, as your fervent piety and wisdom will inspire you, how abundant are the mercies of God for all those who invoke Him; what power there is in prayer, if we close up all access against the enemy of our safety, to draw near to the Lord. "Prayer"—to borrow the language of St. John Chrysostom—"is the source, is the root, is the mother of countless blessings; the power of prayer quenches the flames, curbs the fury of lions, suspends wars, appeases combats, calms the tempests, puts the demons to flight, opens the gates of heaven, breaks the bonds of death, drives away diseases, averts misfortunes, strengthens tottering cities, the scourges of Heaven and the attacks of men; there is no evil which prayer does not dissipate."

We earnestly desire, Venerable Brethren, that whilst fervent prayers are addressed to the Father of Mercies for the causes announced above, you do not cease, according to the wish of Our Encyclical letters of 2nd of February, 1849, dated from Gaeta, to implore, in concert with all the faithful, by sup-

plications and vows more ardent than ever, the bounty of the same Father, that He may deign to enlighten our soul with the light of His Holy Spirit, and that we may, on the question of the Conception of the Most Holy Mother of God, the Immaculate Virgin Mary, soon give a decision which may be to the glory of God, and of that same Virgin, our well-beloved Mother.

That the faithful confided to your care may bring to these prayers a more ardent fervor, and that they may derive more abundant fruits therefrom, we have been pleased to open the heavenly treasures—the dispensation of which has been confided to us by the Most High—and to dispense them abroad. Therefore, relying on the mercy of God Almighty and on the authority of His holy Apostles, Peter and Paul, and in virtue of that power of binding and loosing which the Lord has given to us, notwithstanding Our unworthiness, we, by these presents, grant to all and each of the faithful of your dioceses, of both sexes, who within a space of three months, to be fixed by each of you in advance, and to commence from the day that each of you shall determine shall have examined their sins with humility, and shall have confessed them with a sincere detestation, and, purified by sacramental absolution, shall have reverently received the Sacrament of the Eucharist and devoutly visited three churches designated by you, or one of them at three different times, praying with devotion for so long a time according to Our intention for the exaltation and prosperity of our holy Mother, the Church, and of the Apostolic See—for the extirpation of heresies—for peace and concord among Christian princes—for the peace and unity of the whole Christian people, and who, besides, in the same interval, shall have fasted once, and given alms to the poor, as their piety dictates, an indulgence in form of a jubilee, which they may apply in the way of suffrage to the souls in purgatory.

Desirous of facilitating the gain of this indulgence to nuns and others living in perpetual seclusion, as well as to those who are detained in prison, or whom corporeal infirmity or other impediment may prevent fulfilling all the works of piety mentioned above, we accord to confessors the power of commuting those works to other works of piety, or of proroguing in their favor the jubilee for a time which shall not be long; we also accord to them the faculty of dispensing with the communion of children who have not yet been admitted to the first Communion. Therefore, we empower you, on this occasion only, and during the space of three months, above designated, to grant to the Confessors of your Dioceses all the powers conceded by Us in the jubilee, made known by Our Encyclical letter of the 21st November, 1851—letters addressed to you, printed, and beginning with these words, "In virtue of Our other;" always, however, making the same exceptions as we made in those letters. Besides, we grant you permission to accord to the faithful of your Dioceses, as well laymen as secular and regular ecclesiastics, of whatever institution, even those that may have need of a special designation, the right to choose as Confessor on this occasion whatever Priest they wish, whether secular or regular, among the approved clergy, and to accord the same right to nuns, even to those who are exempt from the jurisdiction of the Ordinary, and to other women who live in cloisters.

To work, therefore, Venerable Brethren, you who are called to share in Our solitude, and who have been constituted the Watchmen of the walls of Jerusalem. Cease not to pray with us, and day and night to mingle with your constant thanksgivings, with humility and earnestness, your cries and your supplications towards the Lord our God—to implore His divine mercy, that His propitious hand may turn away the scourges brought upon us by our transgressions, and in all pity may scatter over all the riches of His bounty. We doubt not that you will be earnest in responding in the most perfect manner to the desires and to the requests which we have just expressed to you. We are fully persuaded, also, that, above all, the ecclesiastics, the religious orders, and the women, consecrated to God, as well as all the laical faithful, who, in leading a pious life, walk worthily in the way of their vocation, will uninterruptedly and with the most ardent zeal address their supplicant prayers to God. And that our prayers may find a more easy access to God, forget not, Venerable Brethren, to invoke the suffrages of those who have already won the crown and the palm of victory; and above all let our prayers be perseveringly addressed to Mary, Mother of God, the Virgin Immaculate; to her whose intercession is the most favorable and the most powerful before God, to her who is the Mother of Grace and Mercy; let us also demand the protection of the Holy Apostles Peter and Paul, and of all the Saints who reign with Jesus Christ in the heavens.

And again, let nothing be nearer to your heart,

and consider nothing as more important than the employment of all the efforts of your zeal in continually exhorting the faithful committed to your cares, in giving them your warnings and your encouragements, that they may be daily more and more established in firmness and strength, in the profession of the Catholic religion; that they may fly with the most earnest care the snares, the ambushes, and the frauds of men, who seek to ruin them, and that they may endeavor to march with an increasing joy in the path of God's commandments, abstaining with all possible zeal from sins, which are the source of all the evils that afflict mankind. Therefore, leave nothing undone to stimulate as much as possible the zeal of pastors in particular, that they, acquitting themselves carefully and religiously of the duty of their charge, may not cease to inculcate in the minds of the Christians confided to them, the holy lessons and prescriptions of our divine faith, of perfecting them therein, of nourishing them carefully by the administration of the sacraments; and of exhorting all the world to embrace sound doctrine.

In conclusion, as a pledge of all heavenly gifts, and as an evidence of the very ardent charity that we have for you, receive the Apostolic benediction, which we give you from the bottom of our heart, and with love to you, Venerable Brethren, to all the Clergy and faithful laity confided to your guardianship.

Given at St. Peter's, at Rome, August 1, 1854, the ninth year of our Pontificate.

PIUS IX., POPE.

CATHOLIC v. PROTESTANT CHAPLAINS.

(From the Tablet.)

A discussion has been going on in the London press about the respective merits of the Catholic and Protestant Chaplains of the army in the East. It appears to be admitted that the Catholic Chaplains do their duty without regard to health, personal convenience, or the unpleasantness of the service required of them; that the Protestant Chaplains, however estimable, are in this respect not quite so exemplary, and that from some cause or other the Protestant sick and dying do not receive quite the same attention as the Catholic sick and dying—if, indeed, in these cholera times they receive any attention at all. About the fact there seems to be no dispute. It is admitted, or rather it is affirmed on the Protestant side with quite as much fervor as we could desire, and the only point left open for controversy is as to the cause of so remarkable a phenomenon. Of course, in Protestant eyes the cause of this practical shortcoming is some peculiar Protestant excellence. If their system has any fault the fault results from their merits. If they go wrong or fall short in any respect they do so from being intensely right. It is the very perfection of their system which lands them in so many evil consequences. Thus, in the present instance, if the wounded, deceased, and dying soldiers and sailors are left to go to their account without spiritual aid and consolation, the reason is, that the Clergymen of that persuasion are too much gentlemen to wait upon the poor. This kind of service is all well enough for Catholic Priests; for men brought up at Maynooth; for people who, if they had not been Priests, would probably have been privates; so runs the most plausible version of this nearly inexplicable fact. Protestants and gentlemen who have had their education in Oxford and Cambridge cannot be expected to transact any such low business as attending upon the souls of private soldiers. A gentleman in our English speech sometimes expresses, amongst other things, the quintessence of moral excellence. A great poet, writing, not with a profane intention, some two hundred and fifty years ago—if I remember his words rightly—speaks even of Our Saviour as "the best good gentleman that ever breathed." Our Saviour, it is true, gave to the poor His peculiar service; lived amongst the poor; taught the poor; waited upon the poor; wrought miracles for the poor; and at the close of His earthly life spontaneously accomplished our redemption by dying upon the cross between two poor thieves. If we may trust the Protestant narratives before us, the Protestant Clergymen who attend the services abroad are gentlemen not merely in another sense, but in precisely an opposite sense to Him whom they affect to serve. The quality of gentleness, whatever it may be, compelled, if one may use such an expression, Our Lord to do acts which some quality going under the same name forbids Protestant Clergymen to do. The sublime devotion of Our Redeemer to the necessities of the poor makes the greatest master of the English language style Him pre-eminently a gentleman. The utter inability of Protestant Clergymen in the camp to wait upon the poor arises, we are told, from their being gentlemen. Of a truth, if they are gentlemen it is after another pattern than that of Christ. They wait not upon the poor. Their rank

and station are too high for a menial service which was not too low for the Creator and Redeemer of mankind, who has left behind Him his great lesson, that when the wolf cometh the hireling fleeth, because he is a hireling, and careth not for the sheep. In the meantime, and as if to mark an essential difference between the respectability of Protestantism and the truth of Catholicity, we find it stated—and the fact is so—that one of the Catholic Priests, not the least distinguished for his zeal in attending to the spiritual wants of the meanest outcasts of humanity, is not less than any Protestant Chaplain there a gentleman:—"a gentleman of independent means, brother of the High Sheriff of Bucks, and nearly allied to the noble house of Talbot." We have here before us the parable of the true Samaritan over again. Which is my neighbor? Which is the gentleman? He who waits upon the wounded man to bind up at least his spiritual wounds, or he who is so much of a gentleman that he passes by on the other side, not without an ostentatious holding of his nose at the noisome odor of the poor.

But this subject has another aspect in which even I am indirectly concerned—at least as regards the navy. When I urged upon Sir James Graham, in the House of Commons, to allow Catholic Chaplains in some ships of the navy, Sir James told me that the exigencies of the service forbade having more than one Chaplain to each ship, and that so long as we were blessed with an Established Church that one Chaplain must be of the Established religion. Recent events have shown that by a judicious practical distinction Sir James Graham's principle may be saved, and my demand almost entirely conceded.

I don't know whether the reader recollects a certain incident that occurred towards the close of the session, when Colonel Blair asked a question of Sir J. Graham about the nature of the service in which the late lamented Captain Parker was engaged at the mouth of the Danube. The correspondent of the *Times*, and the *Times* itself in a leading article, declared that Captain Parker rashly and wantonly sacrificed his life in an act of needless bravado, foreign to the real exigencies of the service in which he was engaged. It was a mere party of pleasure, quoth the *Times*; Captain Parker was not obeying orders; he was taking a pleasure trip, and with mere thoughtless temerity he threw away his valuable life in an exploit which from the beginning had no serious purpose. For the expression of this opinion the *Times* was severely rebuked by Colonel Blair and Sir James Graham. The next day the *Times* defended itself, and puts the defence of its accuracy almost entirely upon this, that the Protestant Chaplain was in the boat with Captain Parker. Our correspondent, says the *Times*, writes—"The excursion seems to have been unconnected with any warlike object, and so completely was the presence of the enemy unanticipated that the Chaplain and surgeon of the Firebrand were in the boat with their captain." The italics in this quotation are those of the *Times*. The presence of the surgeon proved nothing, but, in the judgment of the *Times*, the presence of the Chaplain proved to demonstration that the presence of the enemy was completely unanticipated. The *Times* then proceeds:—

"In one of our contemporaries, the *Morning Post*, appeared an account of the transaction, one day later in date from Constantinople, which entirely confirms the statement of our correspondent, especially noticing the fact that the Chaplain was taken by Captain Parker on this unlucky excursion."

"Such are the three accounts of the transaction, forwarded by three independent witnesses from the immediate neighborhood of the spot where the tragedy occurred. In two cases it is stated that Captain Parker took his Chaplain with him in the gig, which sufficiently shows the character of the whole proceeding; in the third it is emphatically stated that 'no attack was anticipated.'"

I have taken these passages from the *Times* of the 29th of July; and I really am not aware that any serious attempt has been made to controvert the soundness of this logic, so far at least as it concerns my present purpose. It is, I think, universally admitted by all Protestant authorities that if Captain Parker's boat was manned for a serious and dangerous service, the Chaplain had no business in the danger to administer consolation to the wounded and the dying. The *Morning Post*, if I remember rightly, did, indeed, object that it was unfair to draw an inference from what may have been the whim or caprice of the Chaplain; but I do not recollect that any journal or any writer has contended that in such a service the Chaplain ought to have been present. So much for the Protestant Chaplains. My readers will, perhaps, recollect in contrast with this that some years ago poor Brother Francis followed the Indian armies at his own costs and charges to administer

* St. Chrysostom, XV. Homily on the Incomprehensible Nature of God. Against the Anomeans.